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The Golden Rule Against the Ru[illegible] Gold

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Socialism and American Institutions

By John R. Hobbie, Jr., Rock Hill, Conn.

What effect will Socialism have upon American institutions if victorious? Will it destroy our industries, and result in irreparable injury to the nation, as its enemies claim; or will it result in the advancement of human liberties, and in a more perfect civilization than we possess today, as its friends claim?

In order to answer these questions, a clear understanding of the conditions of present society which the Socialist criticises and of the remedy which he proposes is necessary. It is my purpose to here point out these conditions and the remedy.

One of the arguments advanced by the enemies of Socialism is that its adherents strive to stir up class hatred, and that it is un-American to teach that there are different classes in our country. It is untrue that Socialists try to stir up class hatred, but it is true that they teach that there are different classes in this country. Rather than condemn them for this, they should be given credit for being the only ones who have the courage to [illegible] and denounce a fact that is known to all, but which most people among the upper and ruling classes try to hide, and pass over. For there are classes in our "fair" land, and so easily recognizable are they that I need only to mention them and the unprejudiced man will admit the truth of my statement. These classes can be described as the rich and the poor, those who have, and those who have not.

At the head of the social scale we have the rich, those who possess sufficient wealth to enable them to live in comfort on their incomes, without any labor on their part. The amount of wealth, and the degree of luxury in which they live, varies, but the important fact is that they are able to meet all their needs and desires from the incomes which flow in to them automatically without any effort on their part, whether they wish it or not, in the form of dividends or interest. Still their lot is not entirely one of ease. Their great wealth brings its cares and responsibilities, and so intense and feverish is the struggle for wealth among all classes that they know not at what moment they may lose their wealth, if they are not extremely careful in the guarding of it. The people of this class are a very small per cent of our population, and yet they possess by far the greatest per cent of the wealth of the nation.

Next we have those men who are removed from the fear of want and are comfortably situated, because of an ample salary which enables them to live respectable lives, and at the same time lay up sufficient savings from their salaries to insure them against want or sickness in their old age. They are well-to-do, but not rich. While they constitute a larger per cent of our population than the rich, the two classes taken together do not begin to make up one-half (scarcely one-tenth.—Ed.) of the population. One might suppose that life for these people would be one of comfort, but even they are unable to escape from the shadow of our industrial uncertainties. There is always the chance of having their salaries cut off, or losing their savings, so it cannot be said that even they are absolutely sure of their hold upon the good things of life.

The third class is made up of those laborers, artisans, low-salaried clerks and professional men who are fairly well off so long as they are employed, but who are unable to save a portion of their incomes to stand between them and want, should they be out of work for any length of time. Some of them may be able to save a little, but not enough to answer their needs in case of protracted sickness or unemployment. This class of people is what we commonly designate as the middle class, and contains, in times of industrial prosperity, more than any of the other classes, but in times of industrial depression and inactivity many are forced from this class into the fourth or lowest class.

The people of this class, who are commonly referred to by those of the upper level as "the scum of humanity," and whom many people seem to think have no right to exist, are those who have felt the grind of our industrial system the hardest, and for whom life is one continual struggle against poverty, want, and uncertainty. Even in times of industrial prosperity their wages are not sufficient to enable them to live in any degree of comfort, or amid sanitary surroundings, and there is the ever present and haunting fear of unemployment, which for them means crime, the poor house or death. Crime of all descriptions is widely prevalent among these people, and almost all of it can be directly traced to their poverty. Both men and women seek to drown their troubles in drink, and the girls and young women, feeling all too keenly the pangs of hunger and cold, fall easy victims to the temptations of the brothel, which stands ever ready with open arms, and the promise of physical comforts for those who will take the step. To this class also belongs that great army of the unemployed, which exists at all times; even in times of greatest prosperity, and which in times of industrial depression is swollen to such an extent as to command the attention of all classes, whether they wish to admit its existence or not. The suffering and misery experienced by this class are almost unendurable, and their numbers are great, even in times of plenty.

These are the classes which the Socialist points out, and they are the reason for the existence of Socialism. It does not strive to stir up class hatred, but seeks to allay it by pointing out that the rich are no more responsible for their condition than are the poor, and that they are also the victims of forces beyond their control. It does, however, strive to make the people of the lower classes class-conscious, since it realizes that any move to remedy existing conditions must come from the working classes who feel the pinch of the shoe the hardest, and not from the rich, who are comfortably situated, and on the whole have nothing to complain of. Its aim is not to stir the lower classes to armed revolt against their masters, and simply exchange places with them; but it aims to educate them to the point where they will see the injustice of the present order, and the remedy.

Cause of Poverty

Some people will admit that society is divided into classes, as we have said, but will say that this is only natural, that the energetic, industrious man will force his way to the top, no matter where he is placed, and that the shiftless man will soon find himself among the lower classes. They further claim that laziness, drink and lack of ambition are responsible for the frightful conditions that prevail among the poorer classes, and that there is always an opportunity for those who will to rise above their surroundings, if they only possess industry and ambition. Were this so, there would be no excuse for Socialism; but it is because it is not so, and because people of all classes are victims of environment and circumstances over which they have no control, that Socialism is fast becoming the most important question confronting the entire world.

A man cannot be accused of shiftlessness and laziness when he toils at hard bodily labor ten or twelve or even more hours a day for a mere pittance, which barely enables him to keep himself and his family out of want, and which in some cases is not sufficient for that purpose. In many cases it becomes necessary for the wife and even the children to contribute their share towards the support of the family, when the place of the wife should be the home, and of the children the school or playground. The fact that a man is idle does not always mean that he is lazy or shiftless, especially when he is constantly looking for work that cannot be found or is turned out of work because his children can do the same work at a smaller expense to the employer.

Love of drink is also given as a reason for the misery of the masses, and in some cases it is undoubtedly responsible for it. But it is a mistake to assume that the majority of the people are so depraved by the drink habit that under ordinary circumstances they will neglect their families for a glass of beer. Most habitual drunkards reach that stage because they have tried to drown with drink the terrible sufferings produced by their poverty. Some well meaning people claim that by abolishing the saloon poverty and its attendant evils will disappear. Just the opposite is true, however; abolish poverty and the saloon will disappear, as most of its supporters will no longer feel the need of artificial stimulants. This is not a mere theory, but is proved by actual facts. The largest number of our drunkards are recruited from the very poor. The rich, also, furnish a large number; but they drink, not to drown their sorrows, but to kill the time which hangs heavy upon their hands for lack of honest work or legitimate employment. Those of the people who are employed under favorable conditions and who are able to support their families in some degree of comfort, drink very little, if at all.

Since the people are not responsible for their condition, it goes without saying that the cause must lie beyond the control of the individual, in the industrial system itself, and that society as a whole is responsible for it.

An old and time honored theory is that "competition is the life of trade." Competition, doubtless, tends to make a man sharper in looking after his own interests, and develops the cunning and tricky side of his nature, but it fails to bring out his better side, and the finer qualities which are in every man. It develops the animal, but neglects the spiritual side of his nature. Not only does it develop the worse qualities in a man at the expense of the better, but it sets man against man, brother against brother, in the race for a living. To the merchant and manufacturer it says, "To obtain success you must undersell your competitors, spend large sums upon advertising your article, and less in the production of it. Even though you wish to do so, you cann[illegible] the risk of failure yourself, to p[illegible]es any more than your competitor does." To the workingman it says, "You are in sore need of employment, but the only way in which you can obtain it, unless you possess exceptional ability, is by underbidding your fellow laborer, or by working for longer hours, which comes to the same thing."

The idea that man will not undertake anything except for profit is wrong. **The vast majority of those who work do so for a living, and not with the idea of getting out of their labor something which they do not put in.** In fact, they do not receive recompense for all their work, with the result that they lose interest in it, and do not put forth their best efforts. Those who do work for profit, or rather who take the profits that come to them without any effort on their part other than directing the gathering in of these profits, are the manufacturers and capitalists. They are in business solely for the profits to be raked out of it, and will not hesitate to tell you so. The result is that their greed is stimulated, and they will not hesitate to resort to questionable means of obtaining their ends, nor do they think too much of the suffering that is produced by their taking what does not belong to them.

Another result of this system of profit taking is the panics through which industry has periodically passed. Producing only for profits, the capitalists do not hesitate to produce more goods than the workers, with their limited means, are able to consume. The result is just what one would naturally expect. The manufacturers find stock accumulating on their hands, and terrified at the prospect of being unable to find a market for their surplus product, they shut down the factories. The workingmen, being out of work, are unable to purchase those necessities of life which they need, so a period of industrial depression exists until the surplus gradually disappears, through the slower consumption of those who have not felt so keenly the lack of work. **These alternate periods of industrial activity and inactivity are inevitable under a system which is based on the accumulation of profits on the part of the manufacturer, and systematic robbing of the laborer of a part of his product.**

How to Obtain Relief

Knowing the cause, and no one can deny the truth of what has been said, the remedy is obvious. Competition must be supplanted by co-operation; and use rather than profit, must be made the object of all industry. The problem, then, reduces itself to a question of how these two ends may be best obtained.

Everywhere we see attempts made at cooperation in industry. The trusts which have sprung up in the last quarter century, and against which such an outcry is made, are but the natural result of competition. **Slowly but surely the men at the head of the industrial affairs of the nation came to see the folly and waste of competition, and began to combine their competing industries under one head.** The workingmen also saw the folly of underbidding each other, and the result was the formation of their unions. Those who deplore the growth of these two industrial giants do not realize that all attempts to check their growth are useless, **since they are the result of forces which are at work revolutionizing industry, and to do away with them would be to go back to the days of the stage coach, and the days when machinery was unknown.**

Many will tell us that these combinations have done no good; that the condition of the worker is no better now than it was fifty years ago. In a measure this is true, but instead of being an argument against combination, it is an argument in favor of it, for the reason that co-operation has not gone far enough, nor in the right direction. Competition still exists, and is accentuated by the fact that one of the competitors is so much stronger than the other that the weaker is remorsely and hopelessly crushed. The only chance now for the independent laborer and the independent manufacturer is by joining in the movement for co-operation, and not in blindly holding out against it. The co-operation furnished by the trusts and labor unions is, as I have said, incomplete. **It is simply co-operation among a few in order that they may be the bette[illegible] outsiders;** and even though we might suppose the trusts to keep on growing and uniting until all capitalists were united in one giant trust, which controlled all the industries of the country; and the labor unions to increase their membership until every worker in the country was a union man; still we would be far from complete co-operation. Complete co-operation, as between capital and labor can never be secured in this way, since there is the impassable gulf between the employer and the employed, between the exploiter and the exploited, which can never be bridged.

Production for use rather than for profit can never be procured under the present methods, for we cannot ask the individual employer, or the individual trust, to go into business from purely philanthropic motives, and furnish the capital to carry on industry, without any reward. It thus becomes evident that co-operation and production for use cannot be satisfactorily introduced in this manner, nor can they be introduced without a complete change in our industrial system.

The Socialist recognizes these truths which we have discussed and proposes to introduce co-operation and production for use by means of the co-operative commonwealth. What is meant by the co-operative commonwealth? Briefly, this: **Let the nation own and operate the principal means of production and distribution.** Further, let industry be carried on, not for profit, but solely to provide those articles which the public will consume, and let nothing be created for which there is not a demand. In other words, **make use the object of industry.** This will be co-operation between all the people (not simply between employers or between employed), for the public good. Since the people through the nation will own their own industries and tools of production, production can be so regulated that each will have a chance to work, and will be enabled to consume all that he produces, as the nation will not withhold a portion of his product in the form of profits. Use, not profits, will then be the natural incentive to industry.

That, thus briefly stated, is the object of Socialism. We will now see what effects it will have upon humanity, and upon conditions as we observe them today.

Results of Socialism

First, it will do away with the fear of unemployment, since the nation, with all the machinery of production in its hands, will be able to give to every man a chance to earn his living by honest toil, and by his very labors he will create a demand for the product of his labor; and so there will be no such thing as surplus stock or over-production to cause shut-downs and throw men out of work.

Second, it will improve the condition of the worker. Knowing that he is sure of a chance to work the laborer will have no object in underbidding his fellow workman, even if the nation had any object in encouraging such a practice, which it will not, as it is not in business for profits. Thus each and every man will recieve the full value of his toil, and so will be able to live amid sanitary surroundings and enjoy the fruits of his labor. Since the workers will be practically their own employers, conditions under which they work will be the best; and as machinery will be used for the benefit of the employed instead of the employer, hours of labor will be shorter, and the work will not be so exacting or wearying as it is at present.

Third, a large number of the crimes in existence today will disappear or be reduced to such an extent as to become practically negligible. The greatest incentive to all crimes today is greed, poverty and the fear of want. When a man is sure of being able to support his family in comfort if he will but work, there will be no temptation for him to steal; and when girls no longer find themselves facing starvation they will not sell their bodies for a living.

Fourth, the masses of the people will be given ample time for recreation, self-culture, and education, and we shall soon behold a more healthy and intelligent race of men and women growing up. Art, science, and all branches of learning will flourish, not among the few as at present, but among the many, and so we may look for much greater and more [illegible] advances in these lines than has ever before been known.

Finally, the distinctions of class and caste which are so painfully evident today, will disappear. This does not mean that every one will be reduced to a dead level, but that the sharp contrasts which we see today between wealth and poverty will no longer exist. Every one will be able to earn enough to live decently and amid sanitary surroundings, so we will have no poverty. Also, the other extreme of great riches will no longer exist, since no man will be able to live off the toil of others; and by simple working and saving, no one, no matter how great his salary, can save enough in a life time to live in such disgraceful extravagance as do the rich today.

This is the dream and the hope of the Socialist, and viewed in the light of facts and common sense it does not seem wildly extravagant or impossible. Various arguments are advanced against it, but they all vanish in the light of knowledge and reason.

Objections Answered

It is claimed that Socialism is impracticable, but no one with any reason will attempt to deny that the nation would be able to control industry just as efficiently, if not more so, than it does the post office today.

Again it is said that under Socialism all incentive will be destroyed, that when a man's living is provided, he will not work, and that if all are paid the same salary that the best men will refuse to offer their services. Those advancing this argument betray a pitiful ignorance of the subject. Socialism does not attempt to claim that a man should be supported **in idleness.** It says just the opposite, **that all must work in order to live,** except the aged and those who are physically unable to do so. Therefore the incentive to work will be just as strong as it is today; the **incentive will be the desire to escape starvation.** The Socialists do not claim that all should be given the same remuneration. They recognize the fact that some have superior abilities, and justly say that all should be recompensed in proportion to their usefulness to society; but this recompense will not take the form of giving any one the power and opportunity of exploiting others.

The argument is often heard that Socialism will abolish private property. This is only half true. Private property in the means of production and distribution, as the factories, railroads, etc., which enables its owners to live off others, as parasites, will certainly be abolished. **But private property in those things that a man has created by his own labor, or its equivalent, and which he can use for himself and his family without harming others, will not be disturbed, but increased tenfold.**

The most absurd and ridiculous charge made against Socialism is that it aims to abolish the family relation, and support all women and children at the expense of the state. When one stops to think that the Socialists are human beings, with all the home ties that others possess, the absurdity of this charge is evident. Moreover, how could such a change as this be effected in the face of such a storm of popular disapproval as it would inevitably arouse?

Is the home tie held sacred at present, when girls are forced into prostitution, and families disrupted, or young men prevented from marrying, by the force of economic circumstances?

No doubt some difficulties will arise in making the change, and some hardships will be endured, but the difficulties will not be of such magnitude that they cannot be surmounted by human ingenuity and intelligence, and the hardships will be as nothing compared with the hardships and sufferings which humanity endures at present. The change cannot be brought about in a day, but will take time to be accomplished in full, but that is no reason why we should hesitate to inaugurate the change, and the final result is surely worth much sacrifice and effort to strive for.

May Day was celebrated in this country by strikes. Twelve thousand out in Chicago and 10,000 in New York, to say nothing of the thousands made idle by the stoppage who did not go on strike. The proper time to strike is the "first Tuesday after the first Monday in November," and the weapon is a lead pencil. They strike at the ballot box in Australia and New Zealand, and it works first rate, too.

The Short Story

WAR

(A Legend)

By G. N. Maten, Lindborg, Ky.

Once upon a time—a time of bloodshed, fire, sack, pillage, death and destruction. a time in itself a most scandalous insult, not only to all christendom, but to all civilization as well, a time come down to us through history under the name of the thirty years' war—it so happened, that two warriors bold, one a Protestant the other a Catholic, fell in deadly combat, each for the other's sword.

From the northern shore came the fair, flaxenhaired Protestant, his heart filled with glowing sympathy for his threatened brother, his soul fired by what he loved to call a just cause.

Armed to the teeth he came and murder was in his eye. Every evening on bended knees he prayed to a "God of War," for the success of his sword in its bloody onslaught, for assistance in—murders intended and every night he offered thanks to the same "God of War" for victories won, for—murders committed.

When at times his spirit sank within him he would sing Psalms to the same "God of War" and he quieted the still voice in the night by loudly shouting, as did the Crusader of old: "The blade of christendom's sword shall hew It's pathway through the heathen."

From the deep forest of Thuringa came the other, and for the "Holy League" he fought.

He also loved to call his cause just and sacred. Singing his "Ave" and "Te Deum" he loaded and killed, prayed and praised, for he also communicated with a "God of War," whose battles he fought.

His rosary and crucifix were as important in his bloody work of destruction and devastation, as was his musket and torch.

His conscience, if at all disturbed, was quickly soothed with the same old wonderful war cry of the Crusader:

"The blade of christendom's sword shall hew Its pathway through the heathen."

And so they met, and so they fought, and from each other's sword they fell.

On the gory battlefield of Lutsen they laid, crammed in each other's arms and in the rigid arms of death. A dense fog settled over the field of horror, and in pity the black November night threw its icy cover over men's awful deeds of mutual destruction.

In that night there were thousands of widows and orphans added to the world's misery.

And it came to pass that the two enemies came together applying for admission before the golden gate, where St. Peter holds the key.

For him it had been a trying day and he looked tired and vexed.

"From the battlefield, I see," said he. "How came you both here together?"

"We died together; killed each other," spoke up the bold son of the north.

"So we did," said the southerner.

St. Peter shook his white head and muttered almost to himself: "Poor miserable, poor miserable."

The certainty and assurance of undisputed admittance faded away from the applicants and their bold demand for admission dwindled down to a pitiful plea for mercy. Their hatred for each other appeared to each as a bad dream and in their mutual distress they soon found themselves pleading each other's cause.

"He fought for religious liberty, for God and for his brethren," said the Catholic.

"He fought for the faith of the 'Holy League' and for his country," said the Protestant.

"We both fought for Christianity," said they in chorus.

"Did you bear each other any personal malice," said St. Peter.

"How could we?" said they, "we have never heard of nor seen each other before this day. We do not as yet know each other's names."

"And still you killed each the other?"

"We were commanded so to do. If we did wrong our masters, not we, are to blame."

"Enough!" said St. Peter, "Your excuse might be of some import in the kingdom of greed, but here we recognize it not. You are individually, not collectively, responsible here; and as to the command of masters we recognize only one Master, and His Law and His command is love.

"Heard you not of one disciple, who drew his sword and struck at one, Malchus, the servant of the high priest, that night, they came to take our Master from us?

"It was I who cut his ear off. I would have killed him, for my wrath was up, but my aim was bad.

"Had you seen the eyes of the Master, as they slowly turned, and heard His voice, as He gently healed the sufferer, you would have understood, that the strife was and shall always be one of the mind, not of the body; one with yourself, not with your fellowman. You should have heard His words as they rang out in the still dark night: 'Put up thy sword in the sheathe, for all they that take the sword shall perish with the sword.'"

St. Peter grew sad as he continued: "And after 1600 years men have not heeded His teachings.

"They shout His name and know Him not. They sound His praise but understand Him not. They come here crying Lord, Lord, and He knows them not.

"They call Him Prince of Peace and use His name in deadly quarrels.

"Greed for temporal power is still foremost and Mammon rules supreme, and yet He prayed: 'Thy kingdom come.'"

St. Peter took them each by the arm and led them out to a high cliff, from which they could see the landscape below. Yonder a city was burning, forests were devastated, fields grown into wildernesses and on a plain below living men were piling dead men in front of themselves as a human wall, a breastwork of flesh and bone.

Men in gold buttons and men in rags were shouting, cursing, panting, sighing, killing and dying. A sickening odor as from a slaughter house rose and fell as waves of the sea.

"There is hell," said St. Peter, "and they shall have it as long as Mammon rules. As long as sword is made, it will be used, and as long as men hate and fear they can not love.

"He hated not, He feared not; He loved, but they understood Him not.

"Look yonder temple. His name is blazoned on its altars, but the gold, the emblem of Mammon is on its cross, and this gold was wrought from His children, yea the very stones in the walls was bread taken from His needy ones and its high priests are, bowing to Mammom, ruled by the rule of gold.

"With Mammon they think themselves unconquerable, safe in their temporal power, but they know not of Him, who said: 'If My kingdom was of this world, then would my servants fight.'"

And so they turned shuddering away from the hideous sight.

"Behold the results," said St. Peter, and the scene changed. Thousands of widows and orphans filled the place, where the warriors had fought. Hunger and death were in their eyes and in vain did the little ones claw the breasts of their starving mothers, whose heartrending shrieks rent the air: "Bread! Bread!"

Here and there among them struggled sombre priests, distributing alms, that looked like bread, but in reality was vile poison.

From the temple yonder was heard strains of music and joyous songs of victory—victory of earthly temporal power, but above all rose the awful voices of desperate mothers: "Bread! Bread!"

Turning away from this grewsome sight St. Peter said, almost to himself: "And He, who fed the multitude said, that man lives not of bread alone, and these are without even bread."

Raising his voice he almost shouted: "Your wives and your children are among them there in that struggling mass, the wives and children you swore to protect, and you are here asking for heavenly bliss! Should I give it you?

"Widows and children of murderers they are, thrown upon the mercy of Mammon, who knows not mercy, whose only law and rule is gold—gold. Hate, fear and death are his weapons and temporal power and greed his highest aim.

"Love is to him a stranger and life he understands not. Yet," he murmured, almost to himself again, "the fields were their fields, the forests their forests, the brooks and streams were theirs.

"Return and begin anew! The gates will never be opened for those who know not love or life."

And so it happened that they came back to earth, might be among us now, and should you perchance meet with someone, who does not see glory or profit in arms and in war, in fortifications and "dreadnaughts," judge him not too harshly, for he might have seen the fallacy of it all, he might have once had a glance at the desolation, heard St. Peter's story and learned the secret of love and life.

WAR—WHAT FOR?*

(Review by Wm. H. Watts)

"A bayonet is a stinger, made by the working class, sharpened by the working class, nicely polished by the working class, and then 'Patriotically' thrust into the working class by the working class—for the capitalist class."

The foregoing shows the style of George R. Kirkpatrick's great book, "War—What For?" written to explain to the working class that every war is a "rich man's quarrel and a poor man's fight," in the hope and belief that once the working class understand that every war really is a "rich man's quarrel and a poor man's fight" they will leave the rich men to do their own fighting.

After quoting a horrible description of a Japanese attack upon a Russian stronghold he continues;

"Would it not be a strange thing to see a banker, a bishop, a railway president, a coal baron, an anti-labor injunction judge, and a United States Senator all hanging on stakes in a pit with scores of other men piled in on top of them—all clawing, kicking, cursing, wiggling, screaming, groaning, bleeding, dying—'following the flag' patriotically?"

"Such would indeed be a strange and interesting sight."

"Strange and interesting, extremely so—but absolutely impossible."

Prof. Kirkpatrick then explains why it is impossible. Wars are fought for commercial reasons—for the interests of the privileged economic class—and for this class to engage in the war would be no advantage to them. The commercial motive he proves by several quotations as well as the usual Socialist deductions.

"Thus John Jay:

"'It is too true, however disgraceful it may be to human nature, that nations will make war whenever they have a prospect of getting anything by it.'"

Gen. Fred D. Grant is quoted as saying at a banquet given by the Chicago Association of Commerce:

"It is your statesmen and your people that create wars. First the people become irritated, generally through some commercial transaction. The statesmen then take hold of the matter and they compromise, or try to, if the nations are nearly equal. If they are not nearly equal the stronger one slaps the weaker one in the face and the soldier is then called in to settle the matter."

Prof. Kirkpatrick estimates that 40,000,000 lives have been lost in the various wars during the last 100 years. He estimates the money cost of the American Civil war—direct expenditures both North and South, increase in National Debt, interest on war debt, pensions, and lost labor power of the men killed in battle or disabled—at a sum sufficient to provide comfortable homes and furniture for 90,000,000 people, or nearly the entire present population of the United States.

Speaking of the financiers who loan money to carry on wars—the class of men whom Abraham Lincoln once declared "ought to have their devilish heads shot off"—he quotes Prof. John C. Ridpath as saying:

"To him (the capitalist) it is all one whether this world blooms with gardens, ripens with oranges, smiles with harvest of wheat, or whether it is trodden into mire and blood under the raging charges of cavalry and the explosions of horrid shells; that is, it is all one to him if his coupons are promptly paid and his bond is extended."

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*War—What for? By George R. Kirkpatrick. 344 pages. Price $1.20, three or more copies at once 80 cents each, postpaid. Order of the Christian Socialist.

Quite a contrast to this paragraph is the following one, quoted from General Sherman:

"I confess without shame that I am tired and sick of the war. Its glory is all moonshine. Even success the most brilliant is over dead and mangled bodies, the anguish and lamentations of distant families appealing to me for missing sons, husbands and fathers. It is only those who have not heard a shot nor heard the shrieks and groans of the wounded and lacerated that cry aloud for more blood, more vengeance, more desolation."

The chapter entitled "Hell" is largely descriptive of modern killing machinery and its effects as seen on the field of battle. After mentioning the latest improved Gatling gun, which can tear a board fence to pieces a mile away in four minutes, and at the same range gnaw off a foot-thick pine post in seven minutes, the author pertinently remarks:

"Don't enlist till next week."

"No wonder the politicians and big business men are 'too busy' to get in line on the firing line—patriotically. * * *"

"If a battery of modern gatling guns, concealed, using smokeless powder, located out of hearing a mile away or nearer and equipped with a Maxim noiseless attachment, should be trained upon a regiment of men, each gun pouring one thousand bullets per minute into an exposed regiment, the only observable result would be this: the regiment would melt, stricken by an unseen, unheard breath of death."

The latter part of the same chapter is given over to the horrors of peace. Astounding as it may seem, industry is worse than war, so far as numbers of killed and wounded is concerned. In one county, Allegheny county, Pa., in a single year 17,700 persons were killed or injured by the mills, railroads and workshops.

Dr. Josiah Strong is quoted thus:

"Taking the lowest of our three estimates of industrial accidents, the total number of casualties suffered by our industrial army in one year is equal to the average annual casualties of our Civil War, plus those of the Philippine War, plus those of the Russian-Japanese War.

"Think of carrying on three such wars at the same time, world without end."

The chapter entitled, "Tricked to the Trenches," gives a detailed and circumstantial account of the transcontinental railroad steals, "railroaded" through Congress while the Nation's attention was fixed on the Civil War, and also some information not generally known concerning the capitalist interests which brought on the war with Spain.

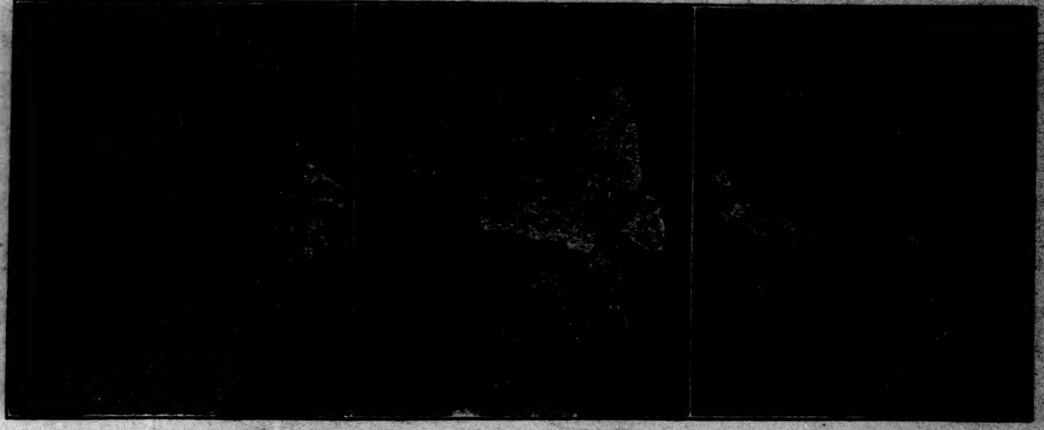
There is a chapter "For Father and the Boys," and one "For Mother and the Boys and Girls," and a very significant one entitled "The Cross, the Cannon and the Cash Register." The horrors of the battle field and military hospital, the immoralities of army life and consequent degeneration of the soldier's character, and the ravages of venereal diseases in the standing armies of the world are depicted with terrible realism, chiefly by means of quotations from authorities that are unquestionable. Indeed, "War—What For?" is much more than a great sermon against war and militarism, it is an invaluable reference book—almost an encyclopedia in its own field.

The latter part of the book is given to an explanation of the remedy: the union of the working class for the capture of government and industry upon the basis of Mutualism—Kirkpatrick's new name for Socialism—and a historical sketch of social evolution from the working class point of view; showing how ever since slavery was substituted for cannibalism the world has been ruled by a class of proud and haughty parasites while the world's work has been done by a despised, degraded and oppressed working class.

No adequate review of the book is possible in our limited space, not even if we were to give an entire number of the Christian Socialist to it; the only adequate review is the book itself.

HUSTLE, COMRADE, THE SUCCESS OF THE CHRISTIAN SOCIALIST DEPENDS ON YOU.

A VICTIM OF PHOSSY JAW



"Phossy Jaw" is a terrible disease of the jaw bones caused by handling the white phosphorus used in matches. Men and women who work in match factories soon develop this terrible disease. Children are often killed by eating the heads of matches. The picture above illustrates the extreme need of drastic laws against the use of poisonous phosphorus in factories. The poisonous kind is a little cheaper than the safe kind, which is the only reason factory owners prefer to use it. The profit system is fiendishly merciless and greedy.

Metropolitan Tower, New York City,
March 31, 1911.

My Dear Mr. Carr:—

Congress has failed to abolish "phossy jaw." Despite the fact that both the House and the Senate took favorable action in different forms, and regardless of an aroused public opinion, the Bill was not passed. Thus President Taft's recommendation and the work of this Association were ignored.

The failure of Congress is a call to this Association to put forth even greater effort. We deliberately assumed the responsibility and duty of securing the elimination of poisonous phosphorus from the match industry and this responsibility and duty we will not lay down until "phossy jaw" is a thing of the past.

The failure of Congress was due to ignorance of the facts. To make the facts more widely known, we need at least 3,000 more members paying $3.00 or more a year. Will you not help us abolish "phossy jaw" by joining in the fight against it?

Sincerely,
John B. Andrews,
Secretary.
American Ass'n for Labor Legislation.

FOR THE MEMBERSHIP COMMITTEE

Jane Addams,	Morton D. Hull
Louis D. Brandeis	Charles E. Merriam
Ernest Freund	Ferd G. Schwedtman
Henry Baird Favill	Edwin R. Wright

THE PEACE CONGRESS

By Rev. James L. Smiley, Annapolis

The Third National Peace Congress, held in Baltimore May 3-4-5-6, was indeed an inspiration. Opened by President Taft and addressed by many leading citizens of this country and five from foreign lands, it proved conclusively that men are awakening to the fact that war is a disease; that it must be scientifically banished with smallpox and other pestilences.

There are, however, some agencies at work in the interest of universal peace, which were not formally represented. One of these is Socialism. Perhaps, in the very nature of things, the Socialist movement could not be officially recognized there, because of its political significance. Yet, it is most gratifying to report, Socialism received "honorable mention" by several speakers. Its efforts to promote worldwide brotherhood, as well as its determination to create an environment where disease cannot flourish, were cited with commendation. This is an advance step worthy of note.

The writer had no voice or vote at this congress, being only an interested visitor. But he felt there was one message needful. The efforts of these peace advocates to construct a universal brotherhood may be compared to the building of a magnificent edifice, unexcelled in architectural beauty and with the flags of all nations waving from its lofty pinnacles. *Mirabile visu!*

But look at its foundation. Those who thoroughly investigate, find that this admirable structure is built upon the site of an old powder magazine. Electric wires connect this with Wall Street and every other important bourse in the financial world. At a moment's notice, if antagonistic to the interests of the money magnates, this splendid structure may be blown to atoms.

Yet, the danger is steadily lessening. Behold those grimy men in the cellar. They are hard at work, carefully conveying the explosives away. Their job is a thankless one at present, for they are hated by Wall Street, and suspected by many ill-informed citizens. Nevertheless, being conscious of their humanitarian purpose, they patiently endure insult and toil incessantly, resolved to remove every vestige of powder, until the Palace of Peace shall be perfectly safe.

That powder magazine is Capitalism. And those patient toilers we all recognize as "comrades." If all Peace Advocates will come down, roll up their sleeves and help to remove these chests of Capitalistic powder, they will surely invite unpopularity and persecution, but at the same time they will secure their building against destruction and will eventually win the gratitude of a reclaimed and rejuvenated world.

All honor to the Peace societies! We would not for a moment disparage their splendid efforts. But we would remind them of the precarious foundation of the present social structure, and the necessity of removing every particle of despotic and concentrated selfishness.

No other foundation can any man trust than Christ Jesus and His principle of brotherly co-operation.

BUSINESS BOOMING IN MILWAUKEE

By Carl D. Thompson

"Milwaukee's building boom is growing. Permits were secured at the building inspector's office Tuesday for three structures to cost a total of $257,000." —Milwaukee Journal, May 9, 1911.

Some more capital scared away from Milwaukee on account of the Socialist administration, we presume.

About a week ago the Milwaukee papers reported the fact that the amount of building of new factories and industrial concerns of various sorts had been greater during the past three months by thousands of dollars than ever before in a similar period in the history of the city. The Journal regarded this with amazement, and in fact the business prosperity of the city is rather amazing.

And yet at the very time that these facts were being reported in the local press in Milwaukee, the capitalistic papers in various parts of the United States were reporting a terrible financial depression, an industrial crisis, and all kinds of calamities in the commercial world in Milwaukee. Capital was being threatened away from the city according to these reports; the factories were shut down, and vast hordes of the unemployed were tramping the streets and begging pitiably for bread.

Because Socialism frightens capital away.

But as a matter of fact, the Minn Billiard Company, whose plant was recently destroyed by fire, will build a new two-story fire proof building at the cost of $40,000 on the old site.

The Hummel & Downing Company will spend $170,000 for a board mill and paper box factory.

The Northwestern Malleable Iron Company took out a permit for a two-story brick building, to cost $40,000—all in one week.

[illegible] for [illegible] more [illegible]

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[illegible] Christian Socialist was entered as second[illegible] January 5, 1911, at the postoffice at C[illegible], under the act of March 3, 1879.

The po[illegible] not look with half the envy upon the ric[illegible] that the rich look with contempt upon the poor.—Rev. Wm. Wirt King, Lindell Ave. M. E. Ch., St. Louis.

Charges have bee[illegible] preferred before the Cook County (Chicago) local with the purpose of expelling Rev. E. E. Carr from the Socialist party for printing the evidence in the Barnes case. We will report the result when the trial is over. Comrades, WHAT IS YOUR ANSWER? Should the truth be suppressed or made known?

DEEP CLOVER FOR LAWYERS

When common folks are caught red-handed in crime the law jerks them up and thrusts them into jail without delay or mercy. When the gold-plated gentlemen of the Standard Oil Company are convicted of wholesale violation of law for many years, they are not punished, but are given six months grace in which to quit their outlawry—if they are pleased to do so. The Supreme Court decision "against" the Standard Oil Co. is a farce. It would be strange if the company did not claim a victory. Now watch it dodge the law as of old and continue business as formerly. A trust in fact does not have to be legally on paper, as the forbidden Northwestern railroad combine amply proved.

The Supreme Court interpolation into the law of the word "unreasonable" provides a rich field of clover for the lawyers. It will take a lot of money, but the trusts can easily afford to "convince" lawyers, judges and juries that their particular "restraint of trade" is not "unreasonable," as each combine must now be separately tried; and capitalists can make combines faster than courts can "dissolve" them.

EXPLAINING IT TO HIS WIFE

(From the Chicago Record-Herald)

The Husband—"Good! The Supreme Court decides that the Standard Oil Company must dissolve!"

The Wife—"What! Again? I thought Judge Landis made them do it a long time ago?"

"Oh, no! He only fined them $29,000,000 for accepting rebates from the railroads. In this case the court——"

"Judge Landis?"

"No! No! The Supreme Court. The court has decided, after long and careful deliberation, that the company is breaking the law and must——"

"Why did it take so long? Didn't the judges know the company had been fined all that money because it broke the law?"

"Yes, of course, but——"

"Well, I don't see why they had to decide it all over again."

"But, as I explained before, that was another matter."

"Well, anyway, I suppose kerosene will be much cheaper now."

"N-no, I don't believe it will."

"Well, then, why did you say it was a good thing? I don't see——"

"Great Scott! I've got to run if I'm going to get the 7:20!"

CHILD WELFARE

The Child Welfare Exhibit at the Chicago Coliseum is attracting more attention to the needs of Chicago children than anything that ever happened here. It is a kindergarten demonstration of the horrors of childhood and parenthood among the poor of a great city that the dullest intellect can understand.

We shall give the exhibit larger attention in our next number. Only three items will be noted now.

The exhibit showing the deathrate among babies presents 3,500 white waxen figures cold in death—the number of Chicago babies that died last year from preventable diseases, that is, from diseases that capitalism causes and that Socialism would prevent. In the midst of this pathetic display of waxen figures representing the 3,500 babies that have died within the year from preventable diseases, is a revolving table with four dolls upon it. Whenever the fourth doll swings into view the scythe of death sweeps down and cuts it off, illustrating the terrible fact that **one out of every four babies born in Chicago dies from unnatural and preventable causes.** Small wonder that the multitudes who view this infantile death rate exhibit go away with wet eyes and aching hearts.

It is notable also that, in spite of the fact that Chicago has the greatest park and boulevard system in the world, there are over 300,000 Chicago children who have no chance to enjoy a park. They fester in crowded tenements and filthy alleys, dying of gas poison from leaky mains and scattered garbage; they swelter through the hot nights in dark, unclean rooms where bedbugs and deadly odors reign. The modern city is the proof of the folly and crime of capitalism. Herod's massacre of babes was as nothing compared with the wholesale child-murder of modern cities.

In the face of such terrible facts is it strange that people fear to have children? If Roosevelt wants people to have large families, let him work for conditions that will enable them to give their children a fair chance to live and thrive. Socialism will do that.

WILL YOU DO IT?

Every sane man knows that the **Christian Socialist** could not have had a selfish motive in revealing the evidence in the Barnes case. It meant nothing but the risk of its life—and the defenders of the accused officials, with every access to the list of party members, are striking at the heart of the **Christian Socialist** in every possible way. They have ample reason for not wishing to make the matter public.

Many comrades and many branches have sent us words of cheer and some have sent money. But the paper is running behind every week now, and whether it lives or not depends upon how many comrades are willing to back their appreciation with cash.

The papers which have begged the most and bled the comrades the most dare not publish the testimony as we have.

Will the comrades allow the weekly **Christian Socialist** to pay the death penalty for exposing the evidence in the Barnes case?

But let us tell you this: The same courage and determination that made the **Christian Socialist**, without capital, is behind it yet; and if the paper cannot live as a weekly, it will live as a semi-monthly; and if it fails as a semi-monthly, it will live as a monthly; and if it cannot find support as an 8-page paper, it will live as a four-page, or a two-page paper.

It shall not die—and it will continue to do its work.

But—**WILL YOU STAND BY US NOW AND DO ALL YOU CAN?**

There are readers of these lines who could send us $100, or $1,000, and be all the richer. Some can send $10 or less.

Buy stock now, order sub cards now, and send donations now.

It is up to you.

BECOME A STOCKHOLDER

We would like for every reader of the **Christian Socialist** to become a **shareholder** in **the Co-Operative Printing C[illegible]** which publishes the paper, and become a [illegible]rt of the concern. This would enable you to be present at the **annual meeting**, either in **person** or by **proxy**, to vote on **all matters** there considered, including the **election of Directors**. To encourage you to do so, we offer to all **stockholders the Christian Socialist** and all books **which we produce at 50 per cent discount.** And for a limited time we will make the following offer:

1 **share of Stock**........................	$10
Ten yearly **sub-cards**....................	10
Total	$20
All for	$14

If you wish **twenty regular** (not special) six-month sub-cards in place of ten yearlies on this offer, all right.

The Christian Socialist, 56 E. Randolph St., Chicago.

INFORM YOURSELF

So much misrepresentation concerning the Barnes case is going the rounds by "the still hunt" method in the form of letters by those who have access to party lists that we must urge the comrades who wish truth and right to prevail to distribute our April 6th and April 20th issues among party members. We have cited the pages in the minutes (the typewritten copy) and all who desire may confirm our report by the minutes themselves. If the minutes are ever published in book form our page references in issues named, of course, will not correspond with the printed copies.

These issues may still be obtained in bundles for one cent a copy.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

[Aunt Kathryn sent a beautiful talk to Young Crusaders on "Happiness" which came too late for this issue. It will appear in our next.—Ed.]

* * *

Good Advice

If you your lips
Would keep from slips,
Five things observe with care;
Of whom you speak,
To whom you speak,
And how, and when and where.
—Selected.

* * *

Here are some verses written by a Socialist mamma for her little girl quite a good many years ago, describing a real happening in that little girl's life. We publish them to encourage other mammas to send us their verses or stories.

The Problem

(By Annie V. Waltman)

Seated in a rocking chair,
  A little maid of winters three—
With calmest look she firmly holds
  A pan of apples on her knee.

In lieu of knife, a stick she has;
  Her brow is knit with anxious care:
And thus she works so busily
  Doing her best the fruit to pare.

But, weary grown, after a while,
  She with her mighty problem grapples—
"Oh, dear! Whatever shall I do?
  " 'Tis dreffful hard work paring apples!"

The town of Giessen, Germany, increased its Socialist vote over 4,000 and nearly got its candidate into the Reichstag.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park, Newark, N. J.

One of the most remarkable stories we have seen is Odon Por's account of the Italian co-operative work of the unions, especially at Milan, in the Coming Nation of March 25th.

The various unions have combined into a Federation of Labor. It takes contracts for building houses, streets, sewers, bridges, railroads and big public undertakings. The Federation divides the work among the unions. It pays full union wages and already, although started about three years ago, has one of the most complete technical and industrial outfits in Italy. It employs large numbers of people and has already done work to the value of six million francs. None of the profits are divided. They are used first for purposes of mutual aid, such as caring for widows, orphans and the sick, and after these have been provided for the remainder is spent for propaganda and in assisting other co-operatives who are just starting or workers who are on strike.

This shows what might easily be done in any country where the workers awake to the possibilities of their own powers.

* * *

The claim of certain interests to a right to pasture the public domain without let or hindrance and without giving any compensation therefor was lost before the United States Supreme Court. The court declared that "the nation is an owner and has made Congress the principal agent to dispose of its property." We have suspected as much for a long time, but, of course, did not presume to express an opinion until our omniscient Supreme Court had cudgeled its brains over the question and convinced us that our feeble judgment was correct. But now that the oracle has spoken and declared Uncle Same to be a proprietor we have another question to ask: How far may that proprietorship be extended without conflicting with the terms of the constitution? We have an opinion upon that subject also, but, of course, we must not presume to express it, although the constitution is written in plain English.

* * *

The Catholic Trade Unions are the backbone of the Centre or Catholic party in Germany. At a convention in Nurenberg great complaint was made that in the total number of about 150 Reichstag representatives only one man was a member of the unions. That is the usual numbers allotted to labor, if any, in capitalist parties.

* * *

The Berlin Vorwaerts, the great Socialist daily, published a table showing that in the 19 special elections for members of Parliament which occurred since the general elections in 1907 the Socialists made a net gain of 35,681 votes, and also won more seats than all the other parties combined. Vorwaerts announces furthermore that in the coming general elections, which will probably be held in the fall, the Socialists will nominate candidates in every Parliamentary district in the nation. This has never been done before and thousands of Socialists scattered in remote parts of the country had no way of registering their political beliefs. With candidates in all the districts this year the total Socialist vote, which in 1907 was 3,259,000, will be largely increased in the rural districts over and above the gains that will be made in the industrial centers, as indicated by recent local contests.

* * *

The Court of Appeals of the state of New York recently declared unconstitutional the workmen's compulsory compensation law which was passed last year on the ground that it deprives the employer of his property without due process of law.

It is plain that this decision hangs upon the interpretation of the words "due process of law." If a statute passed by both houses of the legislature and signed by the governor, according to the constitution, requiring a person of means or a corporation to discharge a natural and just obligation is not due process of law we would like to ask that court what in their opinion would be "due process of law?" It is time we either had courts that will give a common sense interpretation to our constitutions or else that we had our constitutions amended so as to specifically forbid the courts from passing upon the constitutionality of an act of the people's representatives.

ARE WE AHEAD OF THE TIMES?

By John M. Work

Some of our alleged friends are fond of saying that Socialism is all right in theory, but the times are not ripe for it.

The fact is that so far as the evolution of the industries is concerned the times are completely ripe for Socialism. The minds of the people are the only unripe feature of the situation.

The industries have developed to the point where the old hand tools have been replaced by the great modern machines.

Small industry has been replaced by great industry. The great industries are now carried on, not by single individuals, nor by a few individuals, but by vast numbers of workers co-operating together.

With modern machinery it is utterly impossible for a railroad or a steel industry, or a packing industry, or any manufacturing, mining or mercantile industry worth mentioning to be carried on by one person or by a few. Modern machinery has literally compelled people to work together.

Even in the farming communities, where there are none of the great industries, the farmers no longer produce for their own consumption. They produce for the market. They are dependent upon others for a place to sell their products. They are also dependent upon others for what they have to buy. So, they also are interdependent.

In short, the course of industrial development has brought the industries to the point where they have made all the people interdependent upon each other.

That is the stage where the industries become ripe for collective ownership and control.

The industries are therefore dead ripe for Socialism at the present moment.

From Jest to Earnest

Presbyterian Elder: "Nae, my mon, there'll be nane o' the new-fangled methods in Heaven."

Listener: "I don't know how you can be sure."

Elder: "Sure? Why, mon, gin they tried it, the whole Presbyterian kirk wad rise up an' gang oot in a body."—Lippincott's.

* * *

His Wurst—The German proprietor of a Brooklyn delicatessen store has got far enough along to pun in English. A writer in the New York Sun reports the fact.

Hanging in the window of the little shop is this advertisement:

"The best you can do is to buy our Wurst."—Youth's Companion.

If this man made his own wurst and did his best his advertisement may be correct, but if he bought his wurst from a packing house nothing could be worse than his so-called best.

* * *

Circumstances Alter Cases—"Why, Tommy," exclaimed the Sunday school teacher, "don't you say your prayers every night before you go to bed?"

"Not any more," replied Tommy; "I uster when I slept in a folding bed, tho."—Philadelphia Record.

From this we infer that folding beds are like other capitalist products, made for profit rather than use.

* * *

A Conformation—"I see," said Hicks, "that they have started a movement over in England to remodel the Ten Commandments."

"Remodel, eh?" retorted Dorkins. "What a waste of time—all they need is restoration."—Harper's Weekly.

And we would suggest application, which would abolish the capitalist system.

* * *

NO ORNAMENTS FOR HIM

"I have invented a fire escape that will be an ornament, as well as a protection."

"Nothin' doin'," replied the landlord, who thought only of the money that it would be possible to get out of his building. "I've always believed in leavin' the ornaments for the women and savages."—Chicago Record-Herald.

There are women and savages—civilized savages—in all our cities, but they will have to wait for Socialism to give them much in the way of ornamentation. At present we seem to prefer dividends to beauty.

* * *

The courts have granted an injunction which will prevent the state of Arkansas from enforcing the 2-cent a mile passenger fare law. Well, Arkansas might organize walking clubs without violating the Constitution.—Chicago Record-Herald.

* * *

Postmaster General Hitchcock has succeeded in getting his name in the magazines.—Toledo Blade.

And if he continues in the way he is going he will succeed in getting his name into oblivion.

* * *

Nature's Work

"Nature never leaves anything half finished, you know."

"I'm not so sure about that. I've met a good many people in my time whose brains seemed to have been left in that condition."—Chicago Record-Herald.

Having listened to many arguments against Socialism we are compelled to agree with the above.

A BEAUTIFUL WORK

By Carl D. Thompson

The Milwaukee administration is introducing another splendid feature—a Child Welfare Department.

This department is to act in cooperation with the Health Department. Wilbur C. Phillips, who has been for some time secretary of the Milk Commission of New York City, and who has given special attention to child welfare there, has been persuaded to come to Milwaukee and take charge of the department here.

The child mortality in the crowded centers in Milwaukee is as high and in some cases even higher than it is in Chicago and New York City.

The work of the new Child Welfare Department in Milwaukee will consist in special attention to the needs of the people in these crowded centers. Already there is a private philanthropy, known as the Visiting Nurses' Association, which is doing what it can to help in these matters. The new department will co-operate with them, and complement their work. The homes of the poor will be visited, special attention given to their conditions, and instruction given to mothers with regard to the care of the children. So far as possible special assistance will be rendered, and particularly, attention will be given to the milk supply, to see to it that the mothers of the infants are enabled to secure milk that will be nourishing and wholesome, and also that the price is reasonable.

Similar societies are working in other cities, notably in New York and London, but in Milwaukee the administration is advancing the movement.

Beautiful and useful as this work is, the spirit of the capitalistic system is shown by the old party representatives in the city council, who have immediately threatened injunction proceedings and begun a fight against it. The technical point raised, as it has been in other cases, is, that under the charter the city is not allowed to hire experts from outside the city.

The Socialists have met this attack, however, through the generous offer of Mr. Phillips, and personal friends of the Child Welfare movement here in the city, who make it possible for him to accept the position and do the work for a year without a salary.

It would seem as though it is pretty hard to beat the Socialists in their plans when there are so many people ready to help, even to the extent of donating their services to the work of the city.

The Socialist Movement needs women. Needs the preacher, the doctor and the school teacher. The capitalist class know as long as they can control these elements they still have a lease on life. When the Socialist Movement realizes that when we control them, we have life, our battle will be well won.

Every woman, preacher, doctor and school teacher is vitally interested in three subjects that come directly into their lives; The Social Evil; The Liquor Question, and the relation of the Church to Social Problems.

No speaker or writer in the Socialist movement has ever been able to reach women as effectively as Kate Richards O'Hare and no one has given so many years of painstaking study to the three great problems. In the American movement she is considered authority on the Social Evil, the Liquor Problem, and the Church and Social Problems.

The result of fifteen years of Kate O'Hare's work has been condensed into three booklets that are no doubt destined to mark an epoch in Socialist literature:

"LAW AND THE WHITE SLAVER,"

"COMMONSENSE AND THE LIQUOR TRAFFIC,"

"THE CHURCH AND THE SOCIAL PROBLEMS."

Every man and woman should understand these three vital problems and these three booklets furnish a liberal education on them.

ORDER NOW.

Price ten cents each, the three for twenty-five cents.

NATIONAL RIP-SAW :: :: :: St. Louis, Mo.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR MAY 28

Micah's Picture of Universal Peace. Micah 4:1-8. Read the Entire Book of Micah

Golden Text: Micah 4:3. Nation shall not lift up sword against nation, neither shall they learn war any more.

A Vision of a New World

A vision of a coming ideal world-order? Yes. It is not strange nor exceptional. The world has always prophesied the coming of such a thing. It does today and will tomorrow and the next day until the vision is lost in realization. Men of all ages, nations, tongues and conditions have dreamed dreams and seen visions of a "Golden Age" to come. Said Markham:

"My star—Brotherhood—is on the way!
Great Hugo saw it from his prison isle;
It lit the mighty dream of Lamennais;
It led the ocean thunders of Carlyle.

Wise Greeley saw the star of my desire,
Wise Lincoln knelt before my hidden flame;
It was from me they drew their sacred fire—
I am Religion by her deeper name."

Thank God for visionary souls! Thank God for men of brilliant light and large leading; for men who have penetrated the veil that hides the future from the present and brought to view an ideal world, and who have, in utter self-abnegation, proclaimed their visions and worked for their realization. The world owes them a debt it can never pay, except as it picks up their vision and carries it to the fullest realization.

What was Micah's vision? You must read the whole of his book, especially from 3:1-4:8, to find it. It was, on the negative side, a world freed from political, economic, social and ecclesiastical injustice, tyranny and war.

Isaiah saw a vision. It is described in the eleventh chapter of his book. He saw the earth full of the knowledge of God, a reign of justice and righteousness and a social condition of peace and plenty. The results of the practice of justice in every relation and activity are vividly portrayed in the striking imagery of the following passage: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them."

John saw a vision. Read it in the 21st and 22d chapters of Revelation. It was a vision of a new heaven and a new earth. It was a new order of things in which God was supreme; a social order from which was banished the fearful, the atheist, the abominable, murder, fornicator, sorcerer, idolater and liar and everything that would cause poverty, division, pain, suffering, crying and premature death.

Edwin Markham has had a vision. It is called the "Desire of Nations," and you can read it for yourself in his book, "The Man With the Hoe." A part of it runs thus:

"Earth will go back to her lost youth,
And life grow deep and wonderful as truth,
When the wise King out of the nearing Heaven
comes
To break the spell of long millenniums—
To build with song again
The broken hope of man—
To hush and [illegible] the world,
Under the fl[illegible] rotherhood unfurled.
He will come [illegible] lay;
Already is His st[illegible] upon the way!
He comes, O world, He comes!
But not with bugle cry nor roll of doubling
drums.
Nay, for He comes to loosen and unbind,
To build the lofty purpose in the mind,
To stir the heart's deep chord . . .
Yea, for He comes to lift the Public Care—
To build on Earth the vision hung in air.
This is the one fulfillment of His Law—
The one fact in the mockeries that seem.
This is the vision that the prophets saw—
That Comrade Kingdom builded in their
dream. . . .
He comes to frame the freedom of the Law,
To touch these men of Earth
With a feeling of life's oneness and its worth,
A feeling of its mystery and awe. . . .
He comes to make long injustice right—
Comes to push back the shadow of the night,
The gray Tradition full of flint and flaw—
Comes to wipe out the insults of the soul,
The insults of the Few against the whole,
The insults they make righteous with a law.
Yea, He will lay on souls the power of peace
And send on kingdoms torn the sense of
home—
More than the fire of Joy that burned on
Greece,
More than the light of Law that rose on Rome."

And still another of these modern seers sings, and we heartily join in the song:

"Let us sing of the kingdom to come,
The kingdom of peace and good will,
Where the folly of striving the selfish shall see
And the suffering masses at last shall be free,
With abundance the hungry to fill.

It is comnig—the law of the poor,
A gospel of power for the weak;
Production by system can gather a store
That for all (who shall labor) is ample and
more;
When the earth shall be shared by the meek.

They shall build, in the kingdom to come,
And dwell in the houses they raise;
They shall plant, and the earth shall be fruitful
and bloom
For the workers, and each, in his beautiful
home,
Shall dwell to the end of his days."

These are only a small part of the world's visions. But they express our fondest hopes, deepest desires, highest aspiration, and unwavering faith. In their light we have walked, believed and struggled. Though our heart has grown sick through hope long deferred, yet their ever recurring song of good cheer and strong faith has saved us from despair.

Not Yet But Soon

From the standpoint of fact, of principles, practices and conditions, we are as far away from the "Desire of Nations" today as we were the morning that ushered in present civilization. The basic principles of present day society are precisely the same as were practiced the morning Micah saw his vision. The principles of Private Ownership of Capital, Production for Profit, Competition in Trade, the Wage System, and Class Rule in State and Church hold the world in their grip as tightly today as they did yesterday.

We are as far away from peace, economic, political and military peace as ever. The chief cornerstone of our social fabric is competition; war is the highest expression of competition; it is merely competition carried to its normal development.

Observe the dates of some of the great wars of recent times and judge if they indicate that war is decreasing:

1856—Crimean War: France, England, Turkey and Sardinia against Russia.
1859—France and Sardinia against Austria.
1861-5—Civil war in America.
1866—Prussia against Austria.
1870—United Germany against France.
[illegible]—Russia against Turkey.
1894—Japan against China.
1897—Turkey against Greece.
1898—United States against Spain.
1899-1902—Great Britain against the Boers.
1904-5—Japan against Russia.
1909—Spain against the Riffans.
1911—Revolution in Mexico.

Now observe the following table of figures which shows the amounts the leading capitalist government spend of the people's money for education and militarism and ask yourself if it indicates that brains is more thought of than wholesale murder, called war:

	Education.	Militarism.
England	$1.00	$ 4.25
France	1.00	4.80
Germany	1.00	2.57
Austria	1.00	4.50
United States	1.00	1.25
Denmark	1.00	3.66
Greece	1.00	5.00
Sweden	1.00	2.25
Italy	1.00	9.00
Belgium	1.00	2.00
Switzerland	1.00	.54
Russia	1.00	12.00

But in point of time we are much nearer to the beginning of the era of universal peace and justice than our actual conditions indicate. The last days of capitalism, of the tooth and claw method of getting a living and ruling the world, of bitter tyranny and cold-blooded murder, are nearer than many think. The early dawn of the first day of a new heaven and a new earth, of a social order in which peace and good will shall prevail, of that Comrade Kingdom the prophets saw and builded in their dreams is breaking now, even now, on yonder hills.

Basis of Peace

The basis of peace is not "armed peace." The armament of one nation is only an incentive, an impelling necessity, for the armament of another.

The basis of war is competition and the object is private possession of the economic resources and political power of the world. As long as these are possible there will be war. The basis of peace is co-operation and community of interests. As soon as the principle of justice is adopted and practiced between man and man, nation and nation; when the economic resources of the world are common possessions and political control is in the hands of all the people, then, and not until then, will wars cease. Justice will banish war and bring in permanent peace and plenty as naturally as the rising sun will banish darkness and bring in perfect day.

The cause of war is private capital, special privileges for a ruling class. Destroy this and war must die a natural death.

The increasing costliness of war is now loudly proclaiming against war. Mark you, it is not the costliness of warfare per se, for the more it costs the nations to maintain armed peace and conduct actual warfare the more money and power it means to those who force war upon us. The more war costs the better is it for them. There is no sentiment on this point. But it is the economic result of the costliness of war on the nation that is worrying the world. War today drains the economic resources of the nation, impoverishes the toilers and bankrupts the government. This creates a social condition that demands disarmament and cessation of conflict for self-preservation.

The world's proletarian army is against war. The workers of the world are becoming increasingly more conscious of the fact that it is they who do the fighting at the bidding of their economic and political masters; that the quarrel is not between the workers of one country and the workers of another, but between the monied interests of the nations involved; that the workers, whether at home or on the field, reap no benefit from the conflict but suffer all its dire consequences; that they are the victims of "a dark and bloody conspiracy wrapped up in the deceiving garb of national patriotism." And the workers, through the efforts of the Socialist movement, the greatest peace force in the world today, are expressing th[illegible]ves on this point. The other day